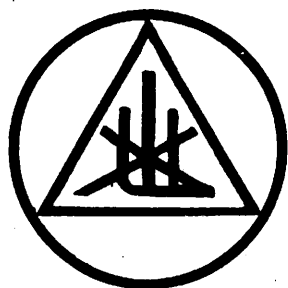


the Beacon



July 1961

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

| | | | | | | |
|--------------------------------|---------------|-----|-----|----------------|-----|-----|
| WORLD TENSION | ... | ... | ... | ... | ... | 97 |
| THE THIRD INITIATION | ... | ... | ... | Djwhal Khul | | 98 |
| THE ATOM, RELATIVITY AND LOVE | A. J. Rydholm | | | | | 104 |
| HOW CAN WE HELP? | ... | ... | | Foster Bailey | | 112 |
| TWILIGHT OF THE INTELLECTUALS | C. D. Dam | | | | | 115 |
| MODES OF RELATIONSHIPS 2 | ... | | | Marcia Moore | | 119 |
| THE FORERUNNERS (Gutenberg) | ... | | | Blodwen Davies | | 123 |
| THE INFLUENCE OF COSMIC FORCES | W. B. Gutman | | | | | 126 |
| BOOKS AND PUBLICATIONS | ... | ... | ... | ... | | 127 |

EDITORS: Foster Bailey
Mary W. Turner

*The editors do not necessarily endorse all statements made by individual authors
in these pages*

| | | | | | | |
|--------------------------|-----|-----|-----|-----|----------------|-----------|
| PRICE: Six issues | ... | ... | ... | ... | U.S.A., | 3 dollars |
| | | | | | U.K., | 1 pound |
| Single copy | ... | ... | ... | ... | U.S.A., | 50 cents |
| | | | | | U.K., | 3/6 |

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 88 Edgware Road, London, W.2., U.K.

U.S.A. address: Lucis Publishing Company, 32nd Floor, 11 West 42nd Street,
New York 36, N.Y.

WORLD TENSION

WORLD tension today consists in the fact that physical force and etheric energy are at grips. Forget not what I earlier told you that etheric force is closely related to the Monad or the highest spiritual aspect. It is life itself on the verge of externalisation. Hence the emphasis today upon the spirit of humanity, upon the spirit of a nation, and the spirit of a group. This is all the result of the battle going on between this pair of opposites in the field of human affairs and in the field of individual average human living. It is, however, this conflict, fought out to the point of synthesis and of at-one-ment, which produces the re-orientation of the race and of the individual to the truer values and to the world of reality. It is this conflict, successfully waged, which lands the man, as an individual, and the mass, as a whole, upon the Path of Purification. When there is unification of these energies upon the physical plane, you then have one-pointed activity and a determination to travel in a specific direction. There follows the resolution, note this word and its usage, of the duality into a unity.

This resolution works out in the early stages, where the average type of aspirant is concerned, into a temporary astral unity and then there emerges the one-pointed devotee. He is found in all fields — of religion, of science, of politics or in any other department of life. His etheric unity, producing re-orientation, with its results of a clear vision, a grasp of truth, and a picture of the immediate way to go, serves temporarily to glamour the man with a sense of achievement, of surety, of power and of destiny. He goes ahead blindly, furiously and ruthlessly until suddenly he is brought sharply up against changing conditions and recognises another and far more difficult situation. The pairs of opposites upon the astral plane confront him, and he becomes Arjuna upon the field of battle. All his sense of at-one-ment, of direction, of sure and oft-times smug satisfaction disappears and he is lost in the fogs and glours of the astral plane.

It might be pointed out that:

1. The masses in all lands are wrestling with the first pair of opposites, that upon the physical plane. When resolution has taken place, these masses will step on to the Path of Purification. This is rapidly taking place. It might be added that this is a long and slow process because the consciousness is, in this stage, not the intelligent awareness of the thinking man but the blind consciousness of the physical man, plus the forces of nature themselves.

2. The average educated citizen in all lands is facing today the Arjuna experience and the pairs of opposites upon the astral plane. Hence the intense feeling abroad in the world; hence also the search for illumination, through education, through religion, and through the many agencies of mental instruction, with the consequent growth of knowledge, wisdom and right relationships. These people fall normally into two classes.

(a) Those who are aware of the necessity for decision and discrimination in thinking and in choice, but who are not yet truly aware of the implications or of the indications. They are called the 'bewilderment phase of Arjuna's plight,' and to racial, national and individual glamour, they have added a spiritual glamour which intensifies the fog.

(b) Those who have emerged out of this condition and are becoming aware of their problem. They see the pairs of opposites and are entering upon the recognition stage of Arjuna's release. They see the Form of God and the indwelling Reality within that Form and are arriving at the decision to let the warrior carry on the fight. They will then, when right decision and choice have been made, stand up and fight, and will find themselves no longer on the Path of Purification but upon the Path of Discipleship.

D.K.

FROM GLAMOUR — A WORLD PROBLEM

The Third Initiation

by Djwhal Khul

As a result of the transfiguration initiation, the energies of manas, buddhi and atma, directing illuminating and dynamic, pour into the mind of the initiate, who consciously performs the will of God.

AS all disciples have to be focussed on the mental plane and must operate from that level of consciousness, the understanding of this type of consciousness is one of major importance. It is glibly and most easily said that disciples and, necessarily so, initiates must use the mind, and that their polarisation must be mental. But what does this mean? Let me give you some concise definitions of this ray energy, leaving you to make your own individual application, and from your study of these concepts anent the mind, learn to gauge your own mental condition.

1. The energy of what is so peculiarly called 'concrete science' is the quality or the conditioning nature of the fifth ray.

2. It is pre-eminently the substance of the mental plane. This plane corresponds to the third sub-plane of the physical plane, and is therefore gaseous in nature — if you care to use its correspondence as a symbol of its nature. It is volatile, easily dispersed, is the receptive agent of illumination, and can be poisonous in its effect, for there are undoubtedly conditions in which the mind is the slayer of the Real.

3. This energy is characterised by three qualities:

a. The quality which is the result of relationship with the Spiritual Triad. We call this 'abstract mind', and the impact which affects it comes from the atmic level of the spiritual triad, that of spiritual will.

b. The quality which in this solar system is easily responsive to the major ray of the planet, that of love-wisdom. So responsive it is that — in conjunction with emanations from the three worlds — it has produced the one existent form upon the mental

plane. This form (in the planetary sense) is that of the kingdom of God and, in the individual sense, is that of the ego or soul.

c. The quality which is basically related to the emanations or vibrations arising from the three worlds; these creatively result in the myriads of thoughtforms which are found upon the lower levels of the mental plane. It might therefore be said that these qualities or aspects of the fifth ray of spiritual energy produce:

PURE THOUGHT

THE THINKER OR THE SON OF MIND

THOUGHTFORMS

4. This energy, as far as mankind is concerned, is the thoughtform-making energy, and all impressions from the physical, etheric and astral planes force it into activity on the level of concrete knowledge, with a resultant kaleidoscopic presentation of thoughtforms.

5. It is fundamentally the most potent energy at this time in the planet, because it was brought to maturity in the first solar system, that of active intelligence.

6. It is the energy which admits humanity, and particularly the trained disciple or initiate, into the mysteries of the mind of God himself. It is the substantial key to the Universal Mind.

7. It is profoundly susceptible to the energy of Love-Wisdom, and its fusion with the love aspect is given the name of wisdom by us, because all wisdom is knowledge gained by experience and implemented by love.

8. This energy, in its three aspects, is related in a peculiar sense to the three Buddhas of activity. These great lives reached their

present state of development in the previous solar system.

9. This energy, in so far as it is considered as the mental energy of a human being — and this is one of its minor limitations, though a major one for a human being — is the higher correspondence of the physical brain. It might be said that the brain exists because the mind exists and needs a brain as its focal point upon the physical plane.

10. The quality of this energy of concrete knowledge or science is twofold:

- a. It is extraordinarily responsive to impressions coming from some source or other.
- b. It is rapidly thrown into forms in response to impression.

11. The impressions received come from three sources and are sequentially revealed to man. These three are:

- a. Impressions from the three worlds; these come, first of all, from the individual and then, secondly, from the levels of planetary consciousness.
- b. Impressions from the soul, the Son of Mind, upon the level of mentality itself.
- c. Impressions from the spiritual triad, via the antahkarana; these come when the antahkarana is constructed or in process of construction.

12. This energy is essentially a light bearer. It responds — again sequentially in time and space — to the light of the Logos. It is for this reason that the mind is regarded both as illumined when higher contacts are present, and as an illuminator where the lower planes are concerned.

13. This energy is, from the human standpoint, awakened, and brought into activity through the action of the five senses, which are the conveyors of information from the three worlds to the mental plane. It might be said that:

- a. Five streams of informative energy, therefore, make their impact upon the concrete mind and emanate from the physico-astral plane.
- b. Three streams of energy, coming from the soul, also make an impression upon the concrete mind.
- c. One stream of energy — during the initiatory process — contacts the mind. This comes from the spiritual triad and utilises the antahkarana.

14. The energy of this fifth ray might be regarded as the commonsense, because it receives all these impacts of varying energies,

synthesises them, produces order out of the many ceaseless impacts, and interprets them, thus creating the multiplicity of forms to which we give the name of world thought.

15. This energy transforms the divine ideas into human ideals, relating the knowledges and sciences of humanity to these ideals, thus making them workable factors in human evolution, its cultures and civilisations.

Descent and Ascent

There is much more that I could add, but the above gives you a series of simple definitions of value as you study the mental unfoldment of the disciple, as he undergoes the initiatory process which is our theme at this time. It also throws light upon the ray effects upon humanity as a whole. This ray energy is indeed sadly concrete in its expression in our Aryan race — a race, however, which will see more people take initiation than ever before in human history, and which will, in a peculiar sense, see the descent of the kingdom of God to Earth as a result of the ascent of so many upon the ladder of evolution. Just as the disciple or the initiate is a soul-infused personality, so will humanity — upon the physical plane — be also soul-infused, thus precipitating the kingdom of God and giving birth to a new kingdom in nature. This great spiritual descent will be prefaced, if I may use such a word, by the appearance of the Christ among the peoples of the world and by a stupendous inflow of love-wisdom. There is a tendency in the minds of esotericists always to refer to the great lines of force: 1-3-5-7 and 2-4-6. I would have you remember with still greater emphasis the relation of rays II and V and of the second plane, the monadic plane, and the fifth plane, the mental plane; it is the relation of these major energies which makes the initiation of the transfiguration possible.

What is the effect of this ray upon humanity as a whole and at this time? The effect of these influences is very great and of supreme importance in this fifth root race, the Aryan race, in this second solar system. Again you can see the clarity of the correspondences which are emerging. I would have you note them again.

1. Ray II, the ray of love-wisdom; and ray V, the ray of concrete knowledge or science.

2. The second plane, the monadic plane; and the fifth plane, the mental plane.

3. The second solar system of love; and the fifth root race, the Aryan race, of active intelligence.

In all these basic relationships, that which is the fifth in order is destined to be the instrument, the vehicle or the implementing factor for the second. The Universal Mind, as it works through all the planes of our conscious planetary life, is the creative agent and the form-building factor which makes the revelation of love possible.

Today in our Aryan age and race, we see the vital expression of this fifth ray energy. When I use the word race, I deal not with man-made or pseudo-scientific differentiations of nations and races or types. I deal with a state of consciousness which is the Aryan or mental consciousness or state of thinking; this finds its exponents and its race members in every nation, without any distinction or omissions. This I would have you carefully remember, for there is no new race in process of appearing, from the territorial angle; there is only a general distribution of those persons who have what have been called the sixth root race characteristics. This state of consciousness will find its expression in people as far apart racially as the Japanese and the American or the Negro and the Russian. It posits an ability to function with clarity upon the mental plane, to collate information, rightly to interpret and relate that information, and to create the needed thoughtforms or concepts for those interpretations.

Fields of Thought

These thoughtforms fall into three major fields of thought or thoughtform areas of consciousness:

1. **SCIENCE.** Under this word I include all that which the educational processes cover or are supposed to cover, and such a useful science as medicine.

2. **PHILOSOPHY,** with its presentation of great conditioning ideas.

3. **PSYCHOLOGY,** with its effort to account for humanity and to discover what man is essentially and how he functions.

You will note that I have not included religion in this analysis. The reason for this is that if the world religions were really controlled by concrete knowledge or science, they would not be the vague, speculative, mystical and glamour-controlled systems which they are at present. Some day the minds of men — illumined by the light of the soul — will formulate the one universal religion, recognisable by all. Then the kingdom of God will be known for what it is, another kingdom in nature. Speculation, wishful thinking and hopeful aspiration will disappear. The science of occultism is the first step upon the way of true religion, and the scientific investigation of human psychology will greatly help towards this end.

Today we find this ray energy expressing itself mainly through science — a science sadly debased and corrupted by materialism and human greed, but a science which (when animated entirely by goodwill) will lift humanity on to higher levels of consciousness, thus laying the foundation for that time when humanity on a large scale can pass through the transfiguration initiation. Steps in this direction are already being laid and the existence of the press, the radio and the rapid means of transportation have done much to further the revelation of that unity and that oneness which is the major characteristic of the Universal Mind.

These developments can be regarded as the initial steps of the initiatory process for the third initiation — far ahead as that initiation may lie for the mass of men. It is unification and a growing sense of oneness which is required in order to take this initiation, and it is the integrated personality which takes it. The major sin of Russia, and that which has prostituted and warped the initial divine impulse underlying the ideology of that country, is the determination she demonstrates at this time to be separative and to shut the Russian people away from world contact, using the implements of deception and the withholding of information. It is not the totalitarian nature of the Russian government which is the prime disaster; it is the refusal to develop the universal consciousness. Many governments today are totalitarian in nature,

either openly or subtly, but — at the same time — their peoples have free access to press and radio, and are not kept in ignorance of world events. Russia is drifting into a pronounced expression of the great heresy of separateness. There lies her problem — a problem which is refused recognition by her rulers.

The existence of a closed mind on a national scale is dangerous in the extreme, just as the individual is in a dangerous state of mind when he closes it to world contact, world news and world understanding, and when he refuses to admit new ideas and new modes of behaviour. Fortunately, the influence of this fifth ray energy — which is always present, whether the ray is in incarnation or not — is steadily leading humanity towards illumination.

Present Cleavages

This ray energy operates always in connection with the Law of Cleavages. Today, tremendous cleavages between the past and the present are in order. The importance of this statement is to be found in the fact that — for the first time in human history — humanity is aware of cleavage at the time it is being brought about. Hitherto cleavages have been noted during an historical retrospect. Today, all men everywhere are conscious of the fact that the old order, the old cultures and civilisations are rapidly passing away, and they are universally clamouring for the new. Everywhere men are laying the foundation for the new order, the coming of which is threatened only by one country, Russia, owing to its separateness, and not because of its ideology, and by one world group in every country, those guilty of financial greed and consequent aggressiveness.

Before humanity can pass through the transfiguration initiation the new world order must be functioning and the coming civilisation must be at its height. It is useless for me to consider with you this third initiation in connection with humanity as a whole, or its preparatory or subsequent initiatory process. All this lies too far ahead for even advanced humanity to consider; there are, however, senior disciples who are preparing for this initiation, just as there are a few who are

passing through the initiatory process, prior to taking the fourth initiation.

The outstanding expression of this fifth ray energy can be seen in the rapid formulating of the many ideologies which have taken place since the year 1900. Such words as Fascism, Communism, National Socialism, Socialism as the British accept it, and the names of many schools of psychology and philosophy, were unknown one hundred years ago; today they are the common talk and phrases of the man in the street. The inflow of this mental energy into the world of men, the attainment in consciousness of mental ability by many thousands, and the achievement of mental polarisation by aspirants all the world over, are all due to the activity of this fifth ray energy; this may be regarded as preparatory work for the first and the second initiations. Some of this success is due also to a little-realised function of this fifth ray energy — that of telepathic inter-play. Few people realise in the slightest degree how naturally telepathic every human being is or how impressionable are their minds; this again is an effect of fifth ray influence.

The creation, and, I should add, the over-creation, of the millions of material things which men everywhere regard as essential to their well-being is also the result of the creative activity of the fifth ray consciousness. This is, of course, as it demonstrates upon the physical plane. When it demonstrates upon the mental plane, we then talk of ideas, concepts, philosophies and ideologies. When it demonstrates upon the astral plane, we are aware of the religious impulse, of mysticism and of the emotional and conditioning desires. All these aspects are present in the consciousness of men everywhere today. Everything is crystallising in human consciousness, and this takes place in order to make man aware of where he stands upon the ladder of evolution, and of what is wrong and what is right. All this again is due to the influence of fifth-ray energy. This will begin to transform human living and human desires and also human affairs and attitudes, and will lead eventually, in the middle of the sixth root race, to the great transfiguration initiation in which the reality that lies behind all human phenomena will stand revealed.

Complete Control

Let us now consider the effect of this ray energy upon the life of the individual, as he faces the third initiation. This third initiation is, as earlier said, the first initiation, from the angle of the Hierarchy; it is the one in which the spiritual man demonstrates his complete control of the personality. The physical body has been controlled through the medium of the physical disciplines; the emotional nature has been reorganised and made receptive to spiritual impression coming from the plane of pure reason, the buddhic plane, through the transforming processes of the mind or the fifth principle. In this connection, the mind has acted as an organiser of astral reaction, and as a dispeller of glamour. The disciple is now focussed in his every-day consciousness upon the mental plane, and the triangular relation of the three aspects of the mind upon this plane is now dominant. In the next initiation, the Renunciation, this relationship becomes a dual one instead of a triangular one, through the destruction of the soul vehicle which is no longer needed. Soul fusion with the personality is now completed.

During the initiatory process preceding the third initiation, the mind works in a new manner. Its transmuting work with the physical body has been accomplished; its transforming work with the emotional nature has been successful, and now its transfiguring work with the personality as a whole is carried forward, making the initiation of the transfiguration possible. It is of value to the student to consider these three activities of the mind. The transmuting agent in the first case is the lower or concrete mind; the transforming agent is the soul, whilst the transfiguring agent is the spiritual triad, working through the higher or abstract mind. You will here note the wonderful synthesis of the spiritual work. When this work is concluded, you have the initiation of the third degree made possible. This produces impelling and new contacts. It should here be remembered that when I use the word new I mean that which is new in consciousness, for the basic synthesis and fundamental relationship always exists in factual recognition, but is only progressively realised by the evolving spiritual man.

It is well-nigh impossible to differentiate the results of fifth-ray energy in the various aspects of the personality, for the reason that the initiate is now functioning as a soul-infused personality, and therefore the three aspects of that personality are nothing more or less than agents of the soul, and thus are progressively responsive to the inflow of triadal energy. It might therefore be said that, as a result of the transfiguration initiation — the culminating point of strictly human unfoldment — the three types of energy which are expressed through the spiritual triad can begin — only begin — to flow through the reflection of itself in the three worlds. Let me state this as follows:

1. The directing energy of the higher mind is — as a result of the transfiguration initiation and via the antahkarana — thrown into the brain; therefore the man upon the physical plane is guided, directed and controlled by group purpose and by the hierarchical plan.
2. The illuminating energy of pure reason, emanating from the buddhic plane, pours down into the clarified and organised body of sensitive response which is all that remains of what has been called the astral body. This produces complete freedom from glamour and the creation of a limpid pool of such reasonable response to the love of divine relationship that the initiate becomes a sensitive revealer of that love.
3. The dynamic energy from the atmic plane, the highest aspect of the spiritual triad, pours into the mind and begins slowly to reveal the will-to-good, which is essentially the will of God.

Consciousness of Life

Behind these three differentiations which are all of them expressions or aspects of the divine or the universal mind, the initiate dimly senses or becomes consciously aware of what has been called the monad or spirit or life. This is subtly revealed in the transfiguration initiation of the Master Jesus Who re-enacted all the five human initiations for the benefit of humanity. In this dramatic picturing of the third initiation, the three disciples, or the three vehicles of the personality, prostrate themselves upon the ground and the Master himself, the glorified personality, is transfigured before them. At this climaxing point they hear that which is called 'the voice of the Father' speaking to the transfigured Jesus.

The personality is now possessed of knowledge, for fifth ray energy has done its needed work; the disciple is also aware that

he is in possession of the wisdom which enables him to use knowledge in the furtherance of the Plan, and therefore to work as an illuminating factor in the world of men. He knows clearly what has been accomplished and senses something of what lies ahead. The great principle of cleavage, which the fifth ray governs, is the dominating factor in his time sense; he now differentiates sharply between past and present and that which has to be ascertained in the future. Cleavage, in the sense of separateness, is finished for him and he now feels and knows something of the essential unity of all manifested life; therefore, from the angle of space, he has dominated and overcome cleavage and division; in the sense of time he has not. The great heresy of separateness no longer exists in his consciousness; the consciousness of the initiatory process is not yet over, however, for that involves the recognition of time.

During the initiatory process between the second and the third initiations, the initiate has to battle with illusion in exactly the same sense as he earlier had to battle with glamour. Illusion is, in the last analysis, the control of the mental processes by great and massive thoughtforms; this conflict persists from the moment that the disciple has achieved mental polarisation, at a midway point between the second and the third initiations, until he stands before the Initiator at the sixth initiation of decision, when the last illusion disappears. You will feel and comment that the Masters are therefore subject to illusion. This they are definitely are, and there are great and basic illusions governing life within the Hierarchy. Nevertheless, they are illusions of such a high order that — for advanced humanity — they would signify achievement. I may not give you more than one instance of such illusion, but that should prove clear and sufficient. It is not until the sixth initiation of decision that the illusion of the planetary ring-pass-not finally disappears. The Master then knows that such limitation is non-existent. For him, the choice between the seven paths becomes possible. This basic illusion constitutes for mankind a great hierarchical mystery and is based upon the principle of privation, by means of which the planetary Logos chooses to circumscribe his freedom and to limit his activities.

Freedom from Limitations

This curious freedom from successive limitations is experienced at the third, the sixth and the ninth initiations; these are, all three of them, related in a mysterious manner to each other. Transfiguration leads eventually to decision, which culminates in due time with a final refusal to accept any planetary limitations whatsoever.

It will be obvious to you that the higher the initiation, the less will any involved energy have a personality control or connection. Progressive and recognised fusions have taken place as one initiation after another is undergone; the effect of the energy involved will be noted in relation to humanity as a whole, to the work of the Ashram within the Hierarchy and to the planetary life. This must ever be borne in mind and must necessarily limit the scope of the teaching which I am able to give you.

Let me now summarise the effects of this fifth ray energy in relation to humanity and to the individual initiate:

1. I gave, first of all, fifteen items of information anent this fifth ray energy, or fifteen definitions of its activity. These will warrant careful study.
2. The effect of this fifth ray energy upon humanity in this fifth root race was considered; it was noted that this Aryan effect was dominant and dynamic in the extreme and that it has greatly hastened human evolution.
3. I pointed out the close relation between love and mind, as follows:
 - a. Ray II and ray V.
 - b. Plane II and plane V.
 - c. Solar system II and root race V.
 In all of these relationships, the fifth in order is the prime agent and the revealer of the second type of spiritual energy.
4. The fifth ray energy produces three major areas of thought, or three prime conditions wherein the thought-form-making energy expresses itself:
 - a. SCIENCE ... education ... medicine.
 - b. PHILOSOPHY ... ideas ... ideals.
 - c. PSYCHOLOGY ... in process of modern development.
5. This fifth ray energy operates in connection with the Law of Cleavages.
6. It is also responsible for the rapid formation of great conditioning ideologies.
7. This fifth ray energy is the important factor in making possible the first major initiation, the transfiguration initiation.

(Contd. on p. 104)

The Atom, Relativity and Love

The Rulers of all Relationships

by A. J. Rydholm

Atom, cell, man, planet and solar system; all are worlds endowed with varying degrees of consciousness.

BY analogy it would appear logical to think of the atom as being a complete world in itself. We now know that, structurally, it is a duplicate in miniature form of the solar system. It has its planets orbiting around a nucleus. These vary in number and determine the kind and quality of the atom. The nucleus is a point of light comparable to the sun. It is the positive polarity in the dual nature of the atom. By overcoming in visualization the limitations imposed by our present estimation of size, space and time, which can at best be purely relative, we may imagine these, to us, almost impossibly tiny worlds, as being peopled by creatures, all living, working and evolving, even as we are evolving on our larger planet. After all 'worlds within worlds' suggests this very thought or truth. Must we stop at a specific point, or at any point, which seems further indivisible in our present grossly limited conception as to what is possible? Illimitability of space and eternity in time are concepts beyond human comprehension and consciousness. The further we think in any direction, the 'less nearer' we discover ourselves to be to any conceivable and perceivable end. So it is our own limitations which tend to place limits on everything else.

Plato enjoined us to 'Know Thyself', by which he meant that by coming to know ourselves in all our complexities of structure, objective and subjective, we would more easily come to know the greater universe, as man is a universe of and within himself, incorporating all that the larger universe contains, though on a lower, smaller, yet qualitatively corresponding level of manifestation, partly activated and conscious, partly still latent but potential. What, then, is an atom but a little solar system in a little universe, the cell? And the bodily cell in the larger universe, the man? He who in his turn exists in the universe, the Planetary Spirit; this latter in the Solar Logos; and He in a Cosmic Logos; and so on ad infinitum, with many more intermediate universes, composite entities, interspersed throughout, yet the greater always encompassing the lesser. For instance, man is part of his family unit or entity, the latter of its community, this of its national entity or over-soul, the nation of its race, the race of its hemisphere, the hemispheres of the over-all fourth kingdom on earth and the latter, then, of the Planetary Logos, our God. This structural cohering build-up or edifice can be even further sub-divided when we consider that cities, states, governments, institutions, religions,

(Contd. from p. 103)

8. Fifth ray energy works in three ways in connection with the three aspects of the personality:

- | | |
|-------------------------------|-----------------------|
| a. As the transmuting agent | ... the physical body |
| b. As the transforming agent | ... the astral body |
| c. As the transfiguring agent | ... the mental body |

This gives you much food for thought; it indicates the personality goal and the mode whereby it is attained. After the third initiation, we reach out in consciousness to higher expansions of consciousness, and will then enter a realm of ideas which are not yet easy for the disciple to appreciate or to understand.

FROM A TREATISE ON THE SEVEN RAYS. VOL. V.
(The Rays and the Initiations)

churches, business firms, philanthropic combines etc., have their over-shadowing over-bodies on the subjective level from which are suspended the separate-appearing objective manifestations in form, human and otherwise. Unknowingly, to us, these subjective over-bodies impress men's feelings and thoughts, and mould types. They are, in a sense, collective thoughtforms, both archetypal, and fed and enlarged by men. And man's feeding, usually, still distorts their archetypal content. These distortions then boomerang downward, and we have misunderstanding and animosity, and worse. The archetype is the divine seed thought or idea descending into man's atmosphere, drawing human response impulses which envelop the seed with glamour or fog, and set up illusions. Constant inter-changes flash back and forth between what is subjective and what is objective, between causes and their effects, with each effect, once affirmed, becoming a cause in its own right, and projecting and seeking union with similar vibrations wherever existing, finding always its own accommodating thought or feeling entity, thereby augmenting its power.

The Inner Core

Yet the divine seed at the centre of the avalanche of glamour remains pure. It cannot be corrupted. It patiently waits its time, steadily pulsating and stimulating, seeking to break through the outer crust of human consciousness into its inner core which is the buried divine link between subject and object. This link is the soul of the man. It is the hope and the promise and the guarantee that the man will eventually discover himself to be what he really and fundamentally is, namely God Immanent in man, with collateral recognition, by all who see logically, of God's Immanence in all units of nature down to the atom and beyond. Towards this recognition and its expression in everyday life man is struggling whether he is fully aware of it or not. Where he does not move himself forward by his own enlightened effort, nature moves him, though necessarily at a slower pace, and attended by greater discomfort because of his ignorance, which causes him to make many mistakes and to take many missteps. In the process of correcting these,

constituting experience, spiritual progress is made.

Considering these vast complexities of life, of being, of matter, all inter-mingling and inter-penetrating, causing friction or alignment, yet all impressing one another, who are we to say that this whole vast inter-related and inter-dependent Structure of Universal Life, in its myriads of diversified manifestations, has a definite starting-point or an indivisible bottom or base on the level of what science today calls the material atom? If there is illimitability, factual and in analogy of being, which can hardly be doubted though we may understand this only in theory and hypothetically, it must extend in both directions in the dimension of what we call time, and in the sphere of what we call space which latter incorporates what we call size. What we deem large is small to a larger consciousness. And what we call small is large to a still smaller intelligence. Where does all this end? It cannot end either way.

Let us consider a tiny cell in man's liver. It is a life. It has consciousness. It knows what it is doing, and does it without man's conscious direction. It is closely associated with a million other liver cells, all working in unison to keep the liver going within the frame of the man. It may be visioned that these tiny lives, being clearly endowed with some form of intelligence, have their own God. And this God may be the vaguely sensed something or power in some great centre beyond and above the liver. Some may even have their tribal gods in lesser regions. The liver may be compared to a galaxy in the universe, man. Our little liver-man may see beyond to other galaxies, called by us stomach or kidney, and to that magnificent pulsating luminous body, the heart, in the heavens above the diaphragm which seems to pump life and nourishment into all the galaxies of the only universe the liver cell can cognise, the man. The diaphragm may look to him like the Milky Way looks to us, an umbrella of stars. Let us remember that every tiniest atom has a point of light at its centre which, while not visible to our sight, may be visible to other forms of life.

The solar plexus, at present the busiest galaxy in man and probably the most fiery

in the firmament from the liver's point of view, is in a frequent state of lighting turmoil, and possibly thunder. This undoubtedly frightens the liver people and causes much upset among them, shooting stars often attacking them as the liver stands in peculiar and direct relationship to the solar plexus, and through it to the turbulent astral body. The oft-violent and confusing busy-ness of the solar plexus is in part due to its preparation for moving its forces and potentials to the heart constellation at this point in man's evolution. This is evidenced by the frequency of heart trouble among men where the transition proves difficult. So, the little liver and solar plexus people are dreaming of space travel too and find it equally difficult. Yet, when that transfer of energies is accomplished in the body of man a healthier, more benevolent and peaceful life will be had by all, not only among the liver race of entities, but in all the human galaxies. And this greater balance and working harmony among the parts will be reflected in man's total constitution. Man will be happier because his parts are happier. Inversely, the parts are happier because man, their god, is wiser and more loving. So, no matter on what level an entity may be living, its god is also growing and evolving on his own correspondingly higher level of consciousness. Yet, one cannot grow without the help of the other. Therefore, all parts are of equal importance to the whole. Their different values are only in present appearance on objective levels, according to their degrees of awakened and activated consciousness. The same potentiality is locked in all.

Wrath of God

So, the cell lives even have what may be compared to the wrath of God, to which concept we ourselves, in our larger consciousness, still seem to subscribe, in some quarters, with a kind of perverse, benighted fondness. This wrath, from the liver's standpoint, is manifested through emotional, solar plexus, and mental flashes downward over blood, nerve and glandular channels. And we in our over-consciousness as men share the turmoil, indeed causing it, as we are discovering more and more. So, the cell men suffer, they know evil. They probably have their own conception of God and Devil, the two divine opposites in all dualities of objective

being. They have their population explosion if cancer sets in. They are, no doubt, completely thrown out of gear when some fine day, maybe not so fine under the circumstances, a glinting piece of steel, the surgeon's knife, a meteor, enters the liver from God knows somewhere in outer space and removes a collection of delinquent, anarchistic cells which threaten to overthrow their democracy. If the operation is a success, it may increase the remaining cells' faith in a benevolent and just divinity.

That space travel is already an accomplished fact in the human bodily universe may be deduced when we consider the ductless glands, whose energies and influences travel all over the body without the need for physical channels. That is where medical science still finds itself at a loss. It seeks the material channels or some supposedly rational equivalent, though it does not deny the unmistakable effects of these mysterious bodies, universes in themselves of possibly the most brilliant luminosity in the firmament of the body universe, as viewed by the cells, with hazy, spiralling nebulae barely discernible beyond them which are the chakras in the etheric double of man.

We have little difficulty in thinking of the liver as a composite entity, calling it an organ, which means that it has a kind of over-soul. Composite entity, over-soul and universe are a problem in semantics. By analogy, humanity has its over-soul embracing 60 billion individualised human souls. The whole forms a centre (brain centre) in the Planetary Logos. With our movements and manoeuvrings in this larger realm we still have considerable difficulty. We have difficulty in accommodating ourselves to the inevitable laws which govern that great body. The laws never cease aiming at harmony. But we have a knack of upsetting them in our own nature, and beyond, with much artistry. Most of us still do not know where we stand in the whole, even that we are parts of a whole. So we feel separate, isolated and self-centred. We criticise, resent, hate and fight our brothers. But we also love. Let us not forget that we are not all bad by any means.

Human beings display many fine impulses. Perhaps at no time so much as at present in

known history are we able to observe the basic principle of duality at work in man. Man is a fantastic mixture of opposites which he externalises to a confusing and disturbing degree, largely of emotional opposites so far. He demonstrates an amazing capacity for accommodating within his frame both the good and the bad. These are so jumbled that it is often hard to tell where bad ends and good begins. By their overlapping they set up many twilight zones of behaviour and expression which oscillate constantly. And we are prone to jump to conclusions in judging others on the basis of some one individual momentary act of external behaviour or expression. We are mixtures of enlightenment and narrow prejudice, of considerable common-sense and moods, of consideration and resentment, of unselfishness and self-centredness. We are today a combination of mind and heart impulses in variable states of balance or imbalance. Imbalance is largely due to the fact that the emotions are still a powerful magnet which flashes forth from, and through, the solar plexus centre on many occasions. These bring on distortion of inner purpose, the latter realised or unrealised, but subconsciously potential, or super-consciously if preferred. So the principal motivating springs in present-day man form a triplicity, mind, heart, emotions. This complex pattern of cross currents and cross tensions produces the kind of general behaviour and the states of health on the physical plane with which we are familiar. All this is understandable when we have come to realise that the average Aryan has one foot on the middle rungs of the emotional-astral plane, his feelings and sensitivities flirting with the higher astral sub-levels on which much beauty of form and colour, and much of what is fine in the human heart, are met. His other foot stands on the lower mental plane, yet his mind is aspiring to the higher mental, soul, levels of expression. The result can only be this strange and confusing qualitative mixture of effects at this time.

Clash of Opposites

Since the opposites appear, by nature, antagonistic, yet striving, through their seeming antagonism, for harmony in unified action, we need not wonder at the rather terrific struggle for supremacy taking place in all men

to a larger or lesser degree and, consequently, in the relations between collective and racial groups and nations at this critical time. Yet the conflict is a part of growing up, never before equalled on the present world scale, as far as we can look back in human history. At this time not only are the purely emotional opposites fighting one another, but the emotions are also fighting the mental impulses and break-throughs. It is a clash of forces, of energies, and the battle-field is man and his institutions and traditions and all the sub-universes closely associated with his life, thoughts and feelings. The vast accumulation of the efforts, relapses and subconscious deposits of past ages are being stirred up and turned inside out for a thorough cleansing. They have served their purpose. They are being aired, as a new set of values is to take over. The Lords of evolution, the Hierarchy, the White Lodge, are aligned on the side of the human mind and heart, and against the lesser emotions, yet not with malice, as we are prone to look at a good, or bad, fight. There can be no malice in divinity. Rather it is a constructive struggle for benevolent and security-inducing control aimed at harmony, discipline and purification of the lower elements in man, and in mankind as a whole, after having fairly finished their ordained conditioning work, yet swung too far off balance, and their alignment with and absorption into the higher.

Mind in its higher ranges of consciousness is to take over on earth. This is the goal for the Aryan race. We are intrinsic parts and actors in this most fascinating of all dramas which is divinely conceived yet performed by men who have not yet mastered all their lines, on the global stage of this our own little speck of cosmic dust, or atom, or planet, or universe. Think of it in small terms or large. It is both, as the only reality is relativity. Reality is constant, immutable, divine. The only thing that changes is our viewpoint, our angle of vision and our adjustment to our constantly changing yet growing understanding as to what is real and spiritually desirable. Understanding is in direct proportion to our rate of growth, becoming ever broader and more inclusive until it becomes clear that end and separation are not part of the all, of God, and that, for our own

constructive good, we may as well recognise and live as brothers among brothers, and treat all as we would be treated by. For, not a single unit, be it a cell or less, or a god or more, exists outside of God's loving embrace, all units being of equal importance in his sight on whatever level they may just now be sojourning in the endless chain of lives of which God's body is built and eternally building, improving, perfecting and expanding in consciousness. So we see divinity in all that exists, either latent and still unrecognised by individual consciousnesses, or actively and rightly at work in part or fuller knowledge of the Father's great purpose for his child, the universe.

As our awareness becomes more universal we feel, and are, freer, more secure, because the basic wonder and goodness and justice which reigns throughout is more clearly apprehended. We come to the conviction that evil, fear and uncertainty, even pain, are illusions and products of our lower minds and emotions which can be dispelled by love and wisdom. We live in a good universe, and Divine Love for all creatures and entities in all creation is its Father. The principle of Love in Divinity is not variable. It is the eternal reality, the eternal truth, the Grand Benevolent Governor over all that lives, with whom all of creation is forever striving to identify itself; and there is nothing that does not live.

Love manifests on many levels, qualitatively externalised. Scientifically speaking, love is the cohesive-magnetic energy. It is attraction and, at its other extreme, repulsion. It is the energy of relationships. Therefore repulsion is part of it, its negative polarity. By attraction, elements having basic affinities, they become joined into composite forms. As far as science has now delved into matter, the atom itself is already a composite form. Yet we are now able to separate its parts in a limited sense and on a miniature scale. We have discovered the tremendous fusing power of love, of attraction, of cohesion. Tearing asunder what love joined together aeons ago in the universal creative process comes high in human expenditure of thought, effort and coin, but it has brought man to the very threshold between the physical and the super-physical. Recognition and investigation of the subjective world of causes, and their impinge-

ment on the objective world, must ultimately invade the laboratory. What today is still derided by the materialistic mind as occult superstition, will be proved in the laboratories of the world. Final recognition of the divine principle in all nature will open up a new age so vast in its potentialities that the most learned man of today will be like a child during the first seven year cycle of development.

Evolution

By the law of attraction, certain atoms combined and formed molecules. By the progressive further joining of these, cells were built, a rudimentary form being the amoeba, a little lump of self-moving and self-sustaining protoplasm. The long evolutionary process slowly evolved more complex combinations of form until finally the human being grew into the highest evolved composite creature on earth. Its human-ness became a fact by soul individualisation, when spirit occupied it and found it suitable for the purpose of carrying on the evolution, now of self-consciousness rather than of just body. Still, this is only a major way-side station in the never ending growth toward divinity of consciousness expressed through form. So love is the building energy in the planetary and solar scheme of creation.

The love band of vibrations differentiates into a number of levels of expression. After form is built by it, its further function becomes identified with the pro-creative urge in the formed species, sex. On the human level this basic creative, presently much abused and illusively sensation-bound urge finds more sublimated expressions in love of harmony, consideration, tolerance and understanding in the relationships between man and wife, between parents and children, between friends and associates; and beyond that, between strangers, and ultimately love for all mankind when the brotherhood of man becomes finally a practical reality in our mental-emotional awareness. At this approximate point man has now arrived on this planet, though the brotherhood of man is as yet only a theoretically recognised need in a great many people. However, mental realisation of a truth or fact always precedes activation and practical application of it on the physical plane of human relations.

Above the human plane we enter into the more divine aspects of the manifestation of love. For love to emerge from the present emotional-astral-sentimental realm of orientation, it joins the higher mental, soul, levels in us. It then becomes intelligent love devoid of self-centredness. It becomes inclusive of larger areas of life, of other units in nature, particularly at this time of other human units, accompanied by a corresponding lessening of self-love and pride. By the gradual process of the impersonalisation of our feelings, love is raised to higher levels of expression by mind. This is the more immediate goal for man. After the higher mind and heart have been fused in man into an harmonious functioning unit through the wisdom of the soul, evolution along this major path of love proceeds to ever greater and truer heights of manifestation as consciousness unendingly expands, as mind wisdom continues to condition and orient it.

To return with affection, then, to our little brothers, the cells. For — as we now know — brothers they are. They seem little to us yet they are no doubt big to those still littler. In this analogy we pre-suppose the cells to have self-consciousness of a sort or, at any rate, a more extended intelligence than we are willing, on the whole, to give them credit for. We admit they have consciousness commensurate with their point in evolution which, from the viewpoint of human pride, is quite low. Yet there may be levels of even self-awareness and sub-self-awarenesses we do not recognise and do not think possible. All our neatly and academically categorised concepts in the vast realm of consciousness are again purely relative and general, circumscribed by our particular environment of perception and vision.

Energy in Space

At this point we may remind ourselves of the occasional reference made in occult revelation; namely, that our planet is the home base for other evolutions, though the only other evolutionary wave most students concern themselves with at this time is the deva evolution which penetrates the human and sub-human species in more knowable and intimate fashion. We might further envision the fantastic mathematical exactitude of movement controlled by law throughout the universe when we dwell on the fact that the

composite atom is in never-ceasing rotary motion, yet without the parts colliding and exploding. So, space intervenes between them, corresponding to the space existing between our sun and its planets. Yet space is not empty. We know that energy fills all space, and where there is energy there is life in some form. Energy and life are synonymous. Emptiness can only be so-called when viewed from the standpoint of the relationship between specific objects in motion. Yet it is precisely in the seemingly empty spaces throughout nature that other worlds exist, and other evolutions are progressing. These are also parts of the whole, yet are held in relative non-interference. They have their present separate existences by virtue of that universal dimension, the law of vibration with its vast reaches of wave-lengths. There can be no absolute vacuum anywhere. Not a speck of space is wasted. Life with purpose exists everywhere.

So, let us not conclude that there are limits in limitless creation. The variations in expressed quality, extension, intensity and relationship of the universal life principle, which modify appearance and produce diversity in appearance, surely extend into ranges of existence with which we are still totally unfamiliar.

To fill in some of the voids with recognition and awareness as they relate to our own septenary nature, and to accommodate them to the fundamental rhythm of our total planetary environment, subjective and objective, is the purpose of human evolution. As more of the component areas of our constitution become activated, this filling in with consciousness — this awakening of consciousness — unendingly progresses and enlightens the supposedly empty regions. These are merely latent as far as man's present sensitivity and reaction to them are concerned. Yet they are always ready and waiting to be utilised, to be externalised, and to be channelled through for the benefit and growth of other life units in the human kingdom as a whole and in the sub-human kingdoms. The latter may be said to embrace the human cellular structure. The free or inhibited flow of the spiritual energies through our cell structures determines our respective states of health — physical and psychic. This processing is worked on by

mind. First, the lower ranges of mind. We have now reached a high level in this department. This is followed by the activation of the higher abstract mind — now in progress in large segments of the world's population. This facilitates the illumination of more and more areas in our brain reaches of consciousness, with the true divine wisdom descending from intuitional levels. We shall, as a consequence, become candidates for the fifth planetary kingdom by passing through the necessary tests of readiness and initiations. But it must never be forgotten that mind alone cannot produce true and full divinity of consciousness. The heart must continually qualify mental achievement. Only in the balanced growth of mind and heart, purity of motivation — love, lies safety for man and humanity. Neither the mentalist and occultist, nor the emotionalist and mystic, can make the grade alone and separately, regardless of the high level of their respective attainments.

All we can really be sure of at this time is that we are travelling slowly somewhere along the common trail of the one life which has no beginning and no end. The rest must be left to proof and conviction by logic and discrimination in vision, in line with our individually progressing, eventually in the collectively progressing, awakened insight. We can be sure that divine love fuses the little worlds within themselves and holds them to the larger ones in which they have their being; until the vision trails off into non-vision as far as man can discern, even with his inner sight, in either direction, horizontally and vertically, along the vast chain of things, entities and energies, all reacting upon one another to some measure, slight or strong, setting their tone.

The Ultimate

Being ourselves very tiny entities in the whole we are, nevertheless, neither unimportant nor lost, forgotten and helpless. And the way ahead promises many rewards for the right kind of endeavour, and ultimate bliss. But we are back to ultimate, which suggests end. The best we can say is that it is a temporary halting point, allowing us to catch our spiritual breath, as nature mercifully and with great kindly understanding of our needs and

capacities gives us periods of rest alternating with periods of activity. So, even bliss, as everything else, is a continuum in time and space and vibration. Yet all motion is forward and upward, so we need not despair, least of all fear. Patience, and the putting forth of our best efforts, is all that is expected of us. That way we shall not fail. We shall attain and arrive. Again, arrive is a limitation of concept. But we must stop somewhere, or can we? On these pages, at any rate, we must as, otherwise, they will never be read. Too few people take the time today, due to their involvement in materiality so frequently still unavoidable, to look into themselves where they might discover who, why and what they are, and, through this insight, come to understand where they are situated in the all-embracing wondrous universe, what parts they are playing, and what their relationship is to the whole.

Failure is ultimately impossible for all God's children. Faith in and the reflection of the love of God guarantees our spiritual success. And the mind of God, love's twin brother, in its vast unimagined ranges of creative wisdom, also reflected in man, orients love back to the source whence it was projected into what we call creation, into the objective universe, together to awaken and to evolve self-consciousness and, further, complete consciousness of its unity with the source, of its one-ness with God.

The universe is the macrocosmic prodigal son, destined, through experience and travail, to reach that state of awareness. Man, a small wheel of life within the successively larger wheels, is the microcosmic prodigal son paralleling the main stream of development, heading in the same direction. He is at present limited to the realms of stimulation to which he can sensitively and sentiently react on the planet, which is suited to his present needs for growth and adjusted to his present point in evolution, and which belongs to one of the smaller solar systems on the edge of one of the smaller galaxies in space, the Milky Way. He must some day outgrow it, and the dimensions of space and time will no longer inhibit his freedom to serve as divine co-worker in the creative process for the elevation of his younger brothers, wherever his talents will direct him.

Yet long before he outgrows it he has many opportunities to serve the common purpose of life on present levels and on successively more enlightened levels of planetary existence, in line with his ever-growing insight into the nature of the Trinity of Purpose working out through love and intelligence which are the ingredients of the divine life, of the divine consciousness. It is the triple Godhead penetrating to every single unit everywhere. It aims at the absolute recognition and working harmony of the great brotherhood of all created things in the universe. And there is no 'thing' anywhere which is not also a living being, a system, large or small, complex or simple, of life energy; stirring first like the brook trickling from its source and flowing toward the sea, combining with other life streams on the way, expanding and becoming more inclusive, until it joins the open sea of

universal life which filters back through the myriads of springs in the mountains, describing the great circle, the grand symbol of life and re-birth, yet on a rising spiral. Even the water learns certain lessons of adaptation as it describes this circle, being monadically impregnated.

For, unfoldment round by round, and release of the divine potential locked in all form, in man, in the atom, is ordained as a consequence of the cyclic experiences met in objective life and, having mastered it, through the joining of the circle along its upper, subjective arc. This upper, spiritual, arc man on this planet is on the verge of discovering as a practical, workable reality, more potent than anything he has yet dealt with. Because of its potency motivation, love, must keep pace with intelligence to work out the divine purpose, and to make man's progress safe.

Dives and Lazarus

But what did Dives do to merit Hell?

Sat down to dinner in the usual way;

Well clothed, well served, he dined supremely well.

Perhaps he never saw the man who lay

Sick, starving, in the heat outside his gate.

He never noticed — only sat and ate.

The record doesn't say he harmed a soul.

He never slandered, cheated, took to drink,

Was not remiss in prayer or alms, nor stole.

He only didn't see and didn't think.

And so the warning tale comes down to us.

Nations there are: Dives and Lazarus.

EDITH LOVEJOY PIERCE

How Can We Help?

by Foster Bailey

*'Let vision come and insight
Let the future stand revealed.'*

WHAT will the esoteric groups of the world be doing twenty years hence? That which is of the old age is fast disappearing. To dogmatise about the future is futile, but we need new vision, deeper insight into the plan of Hierarchy and better judgement as to where lies spiritual value.

In Hierarchical work there is a long-range and a short-range objective. Discipleship action needs always to take cognisance of both, and the short-range project must contribute to the long-range plan. If it does not, it is not discipleship-level action, although it may have great appeal, seem more practical and bring wider public response.

As the esoteric groups move into the new age, it is of first importance that the vertical arm of the cross of discipleship should pierce new levels and bring greater Hierarchical potency to discipleship work in the world. Of major importance will be the emergence of small private unannounced meditation groups able to touch and receive, and learn to use the new age spiritual energies increasingly available. The personnel of such groups must have achieved a relatively high degree of soul control. To want humanity to be served is better than to be ambitious to serve humanity.

Already the quality of the energies being pressured into humanity by the Hierarchy is very different than it was a generation ago. It will be even more different a generation hence. Spiritual tension among the disciples of the world is at an all-time high. Esoterists everywhere, unless they have isolated themselves, are increasingly affected at both emotional and mental levels, and this is also true of all men and women of goodwill, according to their receptivity. Humanity, as a whole, is deeply stirred and is confronting great spiritual progress.

Even more potent energies will be increasingly available. Already disciples of a certain rank are receiving them, in some cases directly, learning to take the strain and beginning to learn to use them. This can be done safely in group formation. These energies come mainly from 'the centre where the will of God is known', and are so powerful that they are dangerous for any individual acting alone.

Aquarian Age Energies

There are also additional specialised energies reaching us from the new triangle now standing in the Aquarian age behind the Christ. This triangle, consisting of the Avatar of Synthesis, the entity known as the Spirit of Peace, and the Lord Buddha, not only stands behind and upholds the Christ in his Aquarian Age task, but brings to the Hierarchy additional energies which would not otherwise be available. These energies already, to some extent, affect the New Group of World Servers, and will be increasingly available through the General Assembly of the United Nations. These energies are definite and specific and a discipleship group can contact them in group meditation.

Behind all this, and conditioning the usefulness of these new age potencies, is the new Aquarian influence which will be increasingly effective as more of humanity recognise it and welcome it. There is also the increasing potency of the incoming 7th ray. The above does not complete the list, but about these energies we have been given what is in reality fragmented introductory information.

Preparation for the reappearance of the Christ has in very recent years been graduated, so to speak, out of the long-range field into short-range action by the Hierarchy.

This acceleration is radically affecting all senior disciples and is permeating the consciousness of the New Group of World Servers.

Esotericists and esoteric groups are in a key position today with relation to this spiritual event. Much more could be done in aid of Hierarchy and in service to humanity than is being done. Many esotericists find it hard to accept the fact of this new focus in the Hierarchy and the new enabling activity now carried forward to this end by the Christ. To many it is not yet real enough in their consciousness and, therefore, is still subject to crippling doubts and hesitancy. The tide of the new life and the magnetic power of the new vision will sweep us all along in due course, but pioneers are needed now.

Esotericism, as an influence in the human family, is on the march. What a few short years ago was considered as of the lunatic fringe is now respectable. Things which not long since brought scoffing and scorn, are now deemed reasonable possibilities. The opportunity for increased usefulness under the plan of Hierarchy which now confronts all with esoteric knowledge is tremendous, and increasingly the new young students are eagerly responding. In the next generation esotericists will be known as world servers, not as spiritual self-seekers with peculiar ideas. An esotericist will be assumed by the public to be well-informed on world affairs. Those interested to help the Hierarchy in world affairs are the pioneers now needed.

There are many factors involved in the implementing of the basic purpose of the reappearance of the Christ. Many of them are increasingly recognised and are being energetically worked at by lovers of humanity who know little or nothing of the fact of the Hierarchy, and who are not working at the present time specifically for the return of the Christ. This may seem strange, but a man constructing a foundation may or may not know that he is preparing for the building of a cathedral.

Externalisation

One of the immediate needs, of practical usefulness, is to bring forward, more successfully and more rationally, knowledge about

the Hierarchy and about the Plan of Hierarchy. Out of this activity will emerge the needed more rational and factual recognition of the Christ as the head of the Hierarchy and as an effective Spiritual Man, in actual existence, leading the evolutionary progress of humanity toward its true divine goal. For the esotericist this may well be a priority in the campaign for the externalisation of the Hierarchy. Because of our heritage, it is one of the easier fields in which to work. The presentation of the Hierarchy and of the Christ by the esotericists of the next generation will be very different from the distorted Piscean story.

In 1945, the Christ first used the Great Invocation. He has continued to use it daily ever since, and in this great mantric alignment the Hierarchy joins. We are told that the use of this Invocation by humanity is the chief means of preparing for the reappearance of the Christ. This Invocation was given to humanity in 1945, and it is now used all over the world in more than fifty languages. This action is now so firmly anchored in human consciousness and its potency is so great that nothing can stop its increasingly widespread use. For the esotericist in the next twenty years the further increased use is a special task, a real opportunity and a great privilege. Even more than this, the use of this Great Invocation with deep understanding and concentrated intent increases the occult power of these words a thousandfold, and this, those with esoteric knowledge and the will to co-operate with the Christ, can do where others equally consecrated at present cannot.

One of the masters of the wisdom in the Hierarchy, now active in preparation for the return of the Christ, has said: 'The establishing of right human relations is an aspect of the divine will for humanity, and the next facet of the divine expression to manifest itself in human affairs, individual, communal, national, and international. This intended divine expression can move rapidly or slowly in manifestation, according as man decides'. Here we have a glimpse of the most basic and essential factor in all Hierarchical spiritual work in the world today. This statement we may well ponder. Whatever truly contributes to the establishing of right human relations is

in line with the Plan, and however feebly implemented at first, is a direct aid to the Christ today. Need we have a greater incentive?

Right Relationship

The basic theme and purpose and the greatest achievement by the Christ in the new age can be indicated by the one word, relationship. His essential goal is to bring about the alignment of humanity and Hierarchy, so that there can be a constant reciprocal flow of spiritual energies. This is right relationship at the highest practical level, and means right relationship to God, and will include intelligent co-operation by humanity with God's plan. If we cannot hasten the establishment of a far greater right relationship in humanity itself, as between races, nations and religions, and through economic sharing, right relation of humanity to Hierarchy will be long delayed and impossible in the present hour, in spite of all that the Christ can do. He now waits on us.

Already spiritual energies and spiritual pressure are being applied to the sons of men to the very limit that can be endured. The struggle is intense and the tension is great. The Hierarchy will not disrupt humanity, bringing on the destruction of the human family in an effort to hasten its spiritual evolution. The Christ is already doing all that can be done by him for humanity with the world in the condition it is now in. Where stand the esotericists in this struggle today? The future will inevitably see the esotericists intelligently co-operating in the world work of the Christ. They will not wait for better conditions in which to work. They will help in creating those better conditions. Esotericism will then become a powerful, practical world force.

Many of the needed immediate changes in world conditions are well known to us. They are not directly and apparently related to esoteric philosophical teachings, although the foundations of the needed achievements rest thereon. National self-centredness must give way to international co-operation for human good. Sectarianism and the fancied superiorities of the various separated world religions must give way to practical exemplification in the new age of the reality of

brotherhood implemented by religious unity. A new world religion appropriate to the genius and goal of the new era is appearing over the horizon. Increasingly in the near future, the esotericists will be active in aiding the work of the Christ, in opening the way for this new world religion. The cruel old-age use of force must give way to justice for the weak, the mistaken and the ignorant. Those who now have power must wield it, not to perpetuate their power, but for the common good. The present degradation of the majority of human beings on this planet must give way to the increasing effective lifting of the underprivileged masses. There is no longer need for mass starvation, mass disease, mass illiteracy, mass hopelessness. The lovers of humanity are today attacking these problems. The United Nations leads in these efforts. Health, food, education, economic sharing, justice, a fair chance for all — these are the pre-requisites for a world at peace, or any sort of world stability, for the establishing of right human relations, and for the success of God's plan for man. The power to change world action from destructive greed to constructive co-operation will be precipitated into the hands of the intelligent men and women of goodwill, regardless of race, creed, caste or colour. The esotericist can be the inner spiritual core of the new movement for world goodwill. This activity will be the justification of the long effort by Hierarchy to establish a nucleus in the western world with direct knowledge of the Hierarchy and the Plan. This work will be done in the name of goodwill, and not in the name of organised esotericism.

Can we imagine a world that had never heard the music of a Beethoven or a Brahms or the orchestration of a musical composition, but had only been told about these things? All that we have been told and all that we have hoped for, and all that we have imagined of spiritual realities as they will emerge in the new age, are as finger exercises to the perfected symphony. The beauty of the consummation of God's Plan and our response under the evolutionary process to that Plan is the reason for the existence of Hierarchy, and this consummation is the divine purpose of the Christ. Let us therefore walk humbly in his sight. But let us walk.

Twilight of the Intellectuals

by Colby Dorr Dam

The highlights of rare revelation and illumination will help us forward more than all the efforts of our objective minds.

ALL major crises in human experience, whether they be personal, national or world-wide, have behind them a purpose, direction and meaning which our history books do not contain because they are events not in time or space, but in consciousness. These subjective crises, both in their positive and negative aspects, are the cumulative results of thought, feeling and action which, because they derive from the spiritual order, lie beyond the margins of human reason. They are instruments of self-revelation which introduce the unknown, and therefore are never foreseen. If we could foresee their cause and meaning, they would instantly disappear. There is, in other words, written into human evolution, a psychic economy which measures and manufactures human destiny; and history is nothing more than its projection into time and space. This law of subjective cause and effect is as absolute, arbitrary and infallible as any natural law. It is the law which determines what comes into our heads and hearts at any given moment in human experience.

One major purpose of the cold war of ideas is, therefore, to demonstrate, on a world scale, this law of subjective relativity which Einstein formulated on the objective side, with revolutionary effects on our physical sciences. We are in the midst of a crisis of ideas generated by a head-on collision between two segments of the intellectual process, the human and the nature aspects. It is a struggle between intellectuals to determine, for centuries to come, whether freedom, in its essence, is a psychological or an economic issue. So we have, in the east, a sharply focussed, disciplined and integrated physical intelligence, dedicated to the destruction of a confused, undisciplined and disintegrated human intelligence in the west. This confusion in western thought is due mainly to a drastic

imbalance in the free, intellectual process. The objective mind has pretty well swallowed up human reason. When we understand the real relation between the two, the stage may be set for a major shift of psychological power from east to west. If and when it comes, it will be our intellectuals who engineer it.

Intellectuals Lack Control

They have hovering over them today new reservoirs of creative faculty which derive from Christian faith and idealism and are relatively untapped. Some of them realise that their many knowledges, whether they be physical, emotional or mental, cannot direct themselves. Others are quite aware, in their higher moments, that their idealism invades, in many directions, the boundaries of human logic; but they do not know how or why; and the intellect provides them with no larger frame of reference by which they can measure the living relativity of all our knowledge or their mutual impacts upon one another. These intellectuals, who control governments and shape events, know also that time has brought into space-time physics a new and shattering dimension which is revolutionising our physical concepts. They are, quite logically, wondering whether there may not be a new, subjective dimension which can restore the badly dislocated balance between the inner man and the universe around him. They see how rapidly we have moved from a stalemate in atomic missiles into a world-battle of ideas; and some of them suspect that the weakness of the free west does not lie so much in the political, economic and military problems of the nations as in the intellectual process we use to measure and define them. They know, too, that the many crises of human history have somehow produced a leadership commensurate with their psychic dimensions; and they are asking, each in his own way, whether

the first world crisis in thought, backed up by atomic missiles, signals with a prophetic mushroom in the sky, the gathering twilight of the intellectuals.

For it is a relatively small group of them who, in this 20th century of ultimate decision, guide nations, direct human institutions, shape events and hold in their hands the destiny of mankind. These thinkers have been trained in many disciplines, shaped by many cultures, nurtured by many nations and bred by many races. Together they are, in a very real sense, a synthesis of human evolution on this planet to date; but they do not function as a synthesis. Using special vocabularies couched in many languages, they are usually so busy trying to understand one another that they have little time or energy to understand themselves or mankind. It should be said in their defence, however, that the world of ideas is more difficult to harness than a stable of wild horses.

This is, perhaps, the reason why the darkness of the mind, the slayer of the real, usually precedes the dawn of spiritual reason. Christ understood the difference between what we know and what we are, when he said: 'I am the way, the truth and the life'. The distance between 'I know' and 'I am' is so wide that the self-concept can approach it only bit by bit, through long and varied experience extending over many lives. During this cycle of intuitive growth, the intellect can never grasp or define itself. It is fed, day by day, with a stream of facts, values, ideas, qualities, sensations, instincts and appetites, which often seem devoid of any direction, order, meaning, continuity or purpose. Every specialised thinker, regardless of the range or brilliance of his intellectual achievements, has to wage his own private war between the human and the nature aspects of his personality. It is a war between his facts and values which ends with the birth of spiritual reason. It is the ultimate crisis of human logic, the same process on intellectual levels which Christians call conversion on emotional levels. It is this crisis of ideas which reveals the intimate relativity of all our knowledges to life, to truth and to one another. It is this crisis which explains why the pages of history are punctuated with levels of special genius so high that human reason cannot even define

them; why the Christ, the Buddha and a long line of sages, prophets, saints and wise men have demonstrated aspects of life and truth which lie beyond the intellectual process. For those who care to investigate it, the testimony given by spiritual reason over the centuries is comprehensive and conclusive.

Ideas and Materials

This testimony suggests, with a surprising unanimity, the ultimate logic of spiritual reason. It says in various ways, that the six life energies which, together, comprise our manifested world, atomic, organic, instinctive, emotional, mental and intuitive, did not get together around a table one fine June morning and arrange themselves into a solar system. Somebody had to do the job; and somebody has done it. It is a job which, like any engineering project, demands two elements: ideas and materials for their expression. There is, however, a difference: the Solar Architect never identifies his ideas with his materials. He creates, not through a single blue-print, but universally. Therefore forms appear and disappear while life continues. The objective mind, however, can rarely grasp the logic of immortality, or the working relations between what he calls, 'life and death'. Because his self-concept is focussed in the atomic, organic and instinctive body energies, which relate him to the object, the idea-process is, for him, an uncharted territory. Like the explorer in the space ship, he faces continually within himself, the unknown.

This does not mean that ideas have no logic; for the intellect is a pre-conceived design as precise, infallible and arbitrary as any geometrical formula. All ideas are mutually related; and the whole relation between life and its forms, from the atomic to the cosmic, is a reasonable enterprise. It means that the intellect, like the space-ship, has a built-in control mechanism. We can call it intuition, the chemistry of ideas, grace, the Holy Spirit or simply human values. It makes no difference, for words do not measure life. The point here is that ideas and the knowledges they produce are, always and everywhere, agents of self-revelation which derive from the spiritual order. As the intellect relates facts to values, so does

revelation relate values to truth. We can relate the human disorder to the spiritual order only when and as the contemporary intellect accepts revelation as the mother of human reason and the only instrument which can integrate our massive aggregation of special knowledges. Revelation, which is spiritual reason in action, does for the intellectual precisely what faith does for the sincere and dedicated believer; and both are relative expressions of the Christ spirit.

Because all creative faculties are unconsciously striving for spiritual reason, integration of ideas develops through what might be called the cross-fertilisation of special disciplines. What can music contribute to poetry? How does sculpture influence art? What is the psychology of chemistry? Is there any meeting ground between theology and space-time physics? Have astronomy and astrology anything to say to one another? This integration of disciplines is well advanced in bio-chemistry and psychosomatic medicine, but many pioneers are needed in many fields. They all require a sense of the relativity of ideas which feeds the intellectual process.

Meaning Within Ourselves

A synthesis of the knowledges may develop rapidly in the coming Aquarian age as creative specialists begin to study and document the subtle logic of the human qualities and values, of which we talk so much and know so little. Can we, indeed, expect to find in outer space a future and a meaning we cannot find within ourselves? Have courage, joy, freedom, character, vision, love, imagination, exaltation and all the others, any place in human reason? Or are they merely wishful thinking, 'the stuff that dreams are made on'? Regardless of the intellectuals, they are the stuff that life is built on, and that is all that matters. For it is the reason of quality and the quality of reason that open the doors of truth for the intellectual process. When these two are fused together, love-wisdom lights a flame that never was on land or sea. In this flame, the tides of personal love and thought dissolve and disappear. We might therefore define spiritual reason, the mind which was in Christ Jesus, as the ultimate logic of universal love.

So it is that the cold war, which forces us to think in terms of mankind, is slowly smashing the reasoning of the personal self-concept and the many special knowledges in which it is focussed. The life energies, of course, do not belong to persons. They are in all, through all, and for all; and our sense of personal identity is a total illusion. The specialist can never grasp this fact because his mind is focussed on fragments of himself and his environment. He does not realise that the mind can conceive only that which the heart attracts; that the attraction between ideas integrates and synthesises all creative faculties; that this fusion, engineered by love, produced entirely new states of being. For as life is the reason for love, so is love the reason for intellect. Therefore what we have has as yet little relevance to what we think we know; and revelation destroys knowledges as fire consumes a forest. It could not be otherwise because we are not separate organisms pursuing separate ends, but infinitesimal segments of planetary and solar self-concepts. No special knowledge, no analysis of facts, no personal experience can conceive, let alone measure, the total relativity of life and death; and one without the other is meaningless. Thus revelation deals with a type of consciousness and a range of faculties which differ from the intellectual process as that, in turn, differs from the instincts of the tiger and elephant; and all idealisms, all genius, all faith and prayer are striving infallibly towards this synthesis of life.

Where then shall we look for it? Not in the instincts, not in the emotions, not in the intellect, but precisely in those exceptional states of exaltation, illumination and inspiration which punctuate the dreary ritual of the commonplace. Despite their apparent irrelevance, their lightning speed, their subtle texture, they are all advance notices of the logic of spiritual reason which is destined to replace the whole intellectual process. We can deny, ignore, neglect and belittle these high interludes; but we can never escape them. They are the electric fire which flashes when a high-tension wire is grounded and all of the future meets all of the past. They are the timeless trademarks of revelation. They are needed now because, almost overnight, the space age has shoved the specialist headlong

from a self-concept designed for his own back-yard into a dimension that embraces our planet and mankind. It is indeed not at all surprising that, under these circumstances, the effort to think is more apt to produce a headache than revelation.

House-cleaning

However, because crisis is the mother of revelation, when things look darkest on the surface of events, they often look brightest from the inner side. Whether we like it or not, we are designed for the unknown and there is not much we can do about it. As Einstein's theory of relativity has upset the apple-cart of the objective mind, so are the cold war and the arms race forcing, in the United Nations and world capitals, an integration of the human intellect. It is a kind of psychic house-cleaning, to clear out the mental rubbish of the industrial age and force us, under the threat of instant death, to define our self-concepts and prepare our minds for the wider contexts of spiritual reason in the Aquarian age. For the whole relation between life and its material forms is synthesised in the relation between life before and after death. Indeed, the space missiles and the ideological war have a bit of sound advice for us which the technical books apparently have omitted. They are saying to our creative intellectuals: 'You have lived long enough in your little personal slots between birth and the grave. You are part of a very large enterprise; and your human race is only a

minor incident in the cosmic process. Therefore do not expect to fit the universe into the context of your personal affairs'.

The implication is clear. The self-concept which emanates from the spiritual order is potentially more powerful in shaping human destiny than the entire manifested universe. So it is that human reason, the self-conscious principle, is a bridge between the kingdoms of nature and the kingdom of God; in that place and taken as a whole, it is a bridge carefully designed to relate time to eternity, and the here to the hereafter.

And what are we doing with it? It is packed so tight with washing machines, refrigerators and the accumulated junk of the physical senses, that even a rabbit could not get across! The worship of the trivial has turned Heaven into one huge self-service grocery where no 1-cent saving signs decorate the walls and no one has to pay! And this at a time when electronics and a dozen allied sciences are proving that the physical senses are only nursery rhymes for children! As physics merges into metaphysics, the whole, tough logic of materialism is dissolving into space which is filled with sounds we cannot hear, sights we cannot see and things we cannot touch. As our theologians begin to catch up with the prophets of the laboratory, we shall perhaps realise that the relativity of time and space leads directly into the relativity of life and its material forms; for there is, of course, no other place for it to go.

Regeneration of thinking must be affirmed as the basis of a better epoch. Thinking is a pledge of success, a pledge of new construction, a pledge of a mighty future. The transformation of life is indeed affirmed by transmutation of thinking. In each process one can trace how thinking evolves or regresses. Besides inspired thinking, there acts the impulse of kindling the thought. Therefore the law of striving produces the conformity which brings the Worlds closer through a saturation with creative fire. To ponder over the trend of thinking already helps to shift the consciousness. Thus, on the path to the fiery world let us direct our thinking toward a better future.

from FIERY WORLD, VOL III.

published by the Agni Yoga Society, New York.

The Elements as

Modes of Relationships

The Dynamics of Astrological Symbolism

by Marcia Moore

Since we are all one with the informing cause, our fate, indeed, lies in ourselves, and our stars are signs and symbols which light and point the way.

ALL ultimates are abstractions. Absolute homogeneity or heterogeneity, good or evil, light or darkness, exist only as disembodied mental concepts. Which is not to deny that they are real and necessary constructs, just as a mathematical point is real, even though lacking physical dimensions. They may also be significant as points of direction, like north, south, up and down, serving as a frame of reference within which any individual is orientated to the entire scheme of things. But they cannot be grasped alone and of themselves, apart from that to which they apply.

Such ultimates may indeed comprise the only true reality, since for us, earth-bound mortals that we are, reality too can be but an abstraction and least comprehensible of them all. All this is a puzzle for philosophers to exercise their intellects upon. But into whatever giddy metaphysical stratosphere their speculations may soar, the fact remains that only that which is relative to both poles of the many pairs of opposites, which are father and mother to all our mental progeny, can have any human meaning or validity.

It follows from this premise that everything within the realm of man's experience must be related, or relative, to something else within this dual frame of reference. Consciousness itself has been defined as 'any entity's innate capacity for relationships'. All evolution implies an expansion of consciousness, which is to say a process of learning to embrace ever more encompassing spheres of relationships. We cannot go up without going down, nor forward without going back. We cannot give without taking, nor take without giving, if we are to participate in the whole. Heaven must somehow be large enough to include

even hell, for the light is nowhere more beautiful than when it shines through the darkness. In the end, which was in the beginning, all separate and individualised areas of the one life must be redeemed through acceptance and recognition of their rightful place within the larger scheme. Thus we grow through sharing and are diminished only where we fail to give.

Heights and Depths

Biologically and psychologically, it is an established fact that any organism can survive only through adaptation to the sum total of its environment. Yet, when it comes to science, art, religion and the many specialised disciplines of human thinking, there seems a tragic inability to relate and integrate these separate lines of progress, and to make them work together toward the ideal of better, or even tolerable, living conditions for all people everywhere. Scientific observers have plumbed the rock bottom of the world of matter, while mystics of many religions have risen on wings of spiritual ecstasy. But until the depths are filled, or fulfilled, by what is brought down from the heights, and until the heights are realised in the depths, no true illumination is possible.

Scientists have made spectacular advances in demonstrating the intrinsic relationship between matter and energy, which now are known to be not two fundamentally different conditions of nature, but only reverse ways of looking at the same substance which God uses as stuffing for space. In short, matter and energy are one.

But this discovery is only the prelude to a second greater revelation, one always familiar

to students of Eastern philosophy, but which is only now being proven and applied in the field of psychology and parapsychology. Matter and mind are also one. Energy follows thought. Or, 'as a man thinketh in his heart, so is he.' Mind-power is a subtle form of energy which can change the outer world more surely than all the brute strength of muscle and machine, and these physical and mental energies operate within the same continuum.

Ultimately, however, the day must come when mankind will be obliged to give credence to the third axiom in this series. This is the truth that matter and spirit are one. There exists but a single torrent of living energy that whirls through either realm and returns upon itself. Or as the concept has been expressed in the *Secret Doctrine* by H. P. Blavatsky:

'Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesised by life, which pervades them all.' Vol. 1 p. 80.

Astrology, which is first and foremost the science of relationships, is founded on these three equations. Some of its exponents would explain it entirely as a process entailing physical causes and effects, or in the language of modern psychology, of stimulus and response. Because of the equivalence of matter and energy the whole solar system can be envisioned as a tremendous electromagnetic field in which changes are wrought by induction. Planets and possibly even constellations are believed to exert peculiar types of radiation which evoke sympathetic responses on earth and in the human organism. This idea seems, then, no more remarkable than that radio waves of differing frequencies should produce mental effects as different as those created by a news broadcast and a symphony, or that the moon should be capable of lifting and moving millions of tons of water twice a day.

Mind and Matter One

Other astrologers prefer to stress the second equation, that of the community of mind and matter. For such there would seem to exist

an all-inclusive universal mind within which cycles of activity proceed according to the dictates of pure reason. Some would call this the oversoul or *anima mundi*, which, underlying all outer events, causes the motions of stars, men and natural phenomena to synchronise with clocklike precision. In this view the planets are not necessarily in themselves causative factors influencing our lives and destiny, but may be simply adjusted to, or symbolic of, the deeper dynamic relationships which work out through these external manifestations.

Within this exquisitely geared omnipresent mind it could then be literally true that not a sparrow can fall without the knowledge of the beholder, and this not only in a physical sense but also on a mental and moral level. The principle of divine justice, which sees and regulates the balance of good and evil, so-called, can be considered as a kind of higher counterpart of the physical law of action and reaction. Astrological factors, as depicted in the horoscope, then represent a kind of blue-print of destiny whereby a given individual can begin consciously to align himself with the inner intelligence which shapes his own and every other being's worldly affairs.

Finally, if one is of the school of thought which sees matter and spirit as opposite and complementary poles of all existence, then the universe, if not the entire cosmos, can be envisioned as an immense organism vitally alive and vibrant in all its extremities. The consciousnesses of men and planets are as intimately linked as are atoms and cells within the body. A single transcendent power sustains even the least of these, driving them on together toward more perfect expression of the will and purpose of the creator. The horoscope then appears as a seed form through which this creative power becomes insubstantiated, to flourish and flower in its own image, that God and man may know themselves alike.

One can, therefore, approach astrology as a pragmatically empirical kind of science, as an intellectually logical system of psychological correspondences, or as an inspired spiritual revelation. One can also choose from

an infinite number of variations and modifications of these three themes, or even accept them all at once, each in its own way. But however one begins, the horoscope, and that for which it stands, continues to give concrete demonstration of the basic unity which underlies and makes possible all relationships.

It must not be thought, however, that this emphasis on the interconnectivity of all experience leads to any less consideration for the exquisite and extraordinary uniqueness of the individual person, flower or galaxy. Rather it can be demonstrated that nothing and no one is unique in and of itself alone. One grain of sand or flake of snow or human face bears the same defining characteristics as the rest of its kind. It is only in terms of the way in which it relates to all others that it can be classified as a sole exemplar, impossible to repeat or duplicate. It is precious and valuable not because its shape or function is so unusual, but because of its meaning with regards to all that which surrounds it.

This, essentially, is the purpose of the horoscope of birth, which is simply a literal picture of the placements of the planets in the heavens at a particular time and in relation to a particular spot on earth. This picture shows the unique way in which anybody or anything, coming to birth at that intersection of time and space, is orientated to the sea of energies, which from that moment forward will determine the pattern of his or its individual unfoldment. It is said, therefore, to provide the key to that entity's destiny, a destiny which is simply its power to express and to be its self.

Interpretation

It has seemed best to begin this study of astrological symbolism with a consideration of the four elements, since these illustrate the most basic modes of relationships which occur in the material world. Then, proceeding on in logical sequence, the rules which govern this ancient art of interpretations should almost begin to make themselves self-evident. Astrology discourages many would-be students because of the seeming complexity of its language of symbols. But actually this language is the very essence of simplicity, once one understands the basic premises of

its grammatical structure. In many respects it is even so simple as to seem naïve to those who cannot unburden their intellects sufficiently to view the worlds of stars and animals with fresh wonder and appreciation. Its *rationale* is so crystalline as to seem childlike to the critical mind of the scholar who superimposes his judgmental opinions upon the pristine face of reality, and sees his own face mirrored back. For the meanings locked within these symbols can be truly sensed only at first hand. They must be lived to be known.

There are also plenty of quite genuine complexities, but these arise not from the nature of the symbolism so much as from the fact that as a science astrology is still in rudimentary form. Many perplexing technical and psychological problems remain unsolved, or even unformulated. To meet these difficulties innumerable idiosyncratic systems have sprung up, some of which appear to be in direct contradiction with others. The two chief characteristics of most, though not all, these unorthodox methods are the fervour with which their originators claim their virtual infallibility, and the lack of any solid scientific evidence to support these claims. It does appear to be true that these systems work for those sufficiently devoted to them. But one must also bear in mind the strange fact that almost any technique will seem to work out successfully for the one truly believes in it and gives himself to it utterly. C. G. Jung and other psychologists have pointed out some of the psychological reasons for this phenomenon, and the reader interested in this intriguing sideline is referred to his writings on synchronicity.

It is the thesis of this series of articles, however, and one bound to provoke controversy, that part of the reason why so many astrologers spend their time experimenting with radical new departures, is that they have failed fully to realise the richness of the resources contained in the traditional system. What is needed is not so much a different, as a deeper, approach to problems of technique and interpretation. Astrological symbols represent the most fundamental qualities of things, the essence of any situation. They can either conceal or reveal the power and meaning locked within, according to the

ability of the thinker to tap their potential. Each posits a challenge which can be met only by grasping the basic issues involved, and not by substituting some easier challenge or more superficial problem. Too often we expend our energies seeking answers to unimportant questions in order to avoid the more embarrassing questions that really matter.

Inner Causes

The esoteric approach to astrology implies such an emphasis on inner causes rather than on outer effects. This rather formidable term is one which many astrologers avoid, feeling that the subject is already sufficiently forbidding without confounding it with theosophical or occult terminology. But all the word esoteric really involves is a heightened sensitivity to the motivating sources of behaviour which make life purposeful and bright with the light of meaning. It is teleological in its recognition of the need to comprehend and control the energies of nature in accordance with a divinely ordained Plan which would link Heaven and Earth for the greater glory of both, and of man in whom they meet.

Exoteric or orthodox astrology deals with traits of character, mundane events and material changes. It appears to offer adequate satisfaction to those desiring some indication as to what to expect in the way of personal gratification or inconvenience in coming days or years. In the hands of experts it has resulted in some spectacularly successful predictions of national and international trends, and even of specific happenings. Its emphasis on cycles of growth and change has exerted increasing influence upon the thinking of many who would shudder at the very name of astrology.

Esoteric astrology includes this consideration of human and worldly events, but goes on to ask how and why. What is the special

significance for the individual of a certain patterning of circumstances? What truth is to be distilled out of the ferment of living, and what from the interlude called death? What weakness must be faced in paying our debt to the past, and what strength must be developed in order to grow spiritually in the future? Who and what is God and how are we to do his will?

Thus, there are not two different astrologies, the one exoteric and the other esoteric. Rather there are varying depths of profundity in outlook, or insight, on the part of the individual astrologer. Some seem content to skim across the rippling surface of time, designating lucky or unlucky days or mechanically adding up signifiers according to textbook rulings. But to others each factor makes sense only in-so-far as it relates to all others and to that transcendent dimension of wholeness which endows even the smallest ego-bound gesture with a significance and purpose beyond itself.

In the following articles in this series, therefore, the attempt will be made to sketch out some of the various kinds of connections existing in, and between, the astrological elements, rather than trying to wrap each one up in its own neat package. Just as the same man can simultaneously or successively play the rôle of father, son, husband, brother, employee, partner, boss, etc, without compromising the integrity of his own unique personality, so also must these symbols, with which we are dealing, be understood in terms of the way in which they are regarded from different locations within the scheme represented by the zodiac. Their effects may seem to differ according to the circumstances through which they manifest, or according to the level of interpretation, yet they remain altogether consistent and valid in their own identity. For as the early alchemists taught with their doctrine of signatures, 'God can say many things in one.'

THE FORERUNNERS

by Blodwen Davies

Gutenberg 1387-1468

Poverty and adversity fail to deter the illumined man of genius who perseveres in steadfast endeavour and with a one-pointed mind.

HALF way between its source in the Alps and its mouth on the North Sea, the Rhine has a tributary river, the Main. Across the Rhine on the west bank opposite the mouth of the Main is the ancient city of Mainz. It is a port and trading centre, once the centre of political power of the Elector Archbishops of the Roman church who played so large a part in the election of German Emperors. But Mainz is not famous for its Archbishops or its Emperors. Its most distinguished son was a man of genius who could not keep out of debt and who was deprived of the fruits of his work by shrewd business partners who made him a bankrupt and seized all his possessions. Yet in 1946, after nearly five centuries of history, its university took a new name, The Johann Gutenberg University, honouring itself by honouring the memory of the man who revolutionised human history by ushering in the age of printing.

Johann Gutenberg was probably a problem to his family and to his friends. He seems to have been a mechanical genius before the age of machines, and though born to a family of the minor nobility, he spent his life as an artisan.

He was born in Mainz to a family named Gensfleisch. His mother was the last survivor of a patrician family, and, according to tradition, a descendant could add a name to his own to prevent it being extinct. So he was known as Johann Gensfleisch zum Gutenberg.

He became, first of all, a maker of mirrors. Then he abandoned this work to become a polisher of gems. A little later he became a goldsmith.

In the 1430's Gutenberg went to live in Strasbourg in Alsace. This was a mysterious part of his life. The first clue to his story lies in the official records of a suit against him in 1439. It is the first reference to the process which became printing. It appears that he had contracted with three men to teach them a secret art with tools and forms of his invention, and these were his security for loans which they were trying to recover. In imagination we can see a man obsessed with an idea, and with little of the sound business man about him. In order to get the essential loans for materials with which to work he had to let his creditors into his secret, and obviously his creditors realised how important his objective was and were eager to possess both his knowledge and his equipment.

Chinese Pioneers

Printing and paper were twin factors in the creation of modern Europe and, indeed, of the modern world, and neither were European inventions. Like gunpowder, that in the 14th century had demolished feudal castles and made knighthood obsolete, and like the mariner's compass of the Arabs, adapted from a tool of geomancers, who used it for locating sites for graves, paper and printing were born in China. Paper had been made there for centuries before the Christian era. Movable type had been invented in the 11th century, but offered no advantage to the Chinese over engraved wooden stamps because of the enormous numbers of characters in their alphabet. In the time of Gutenberg Europe had nothing but vellum for its manuscripts, and every word of human history had been written by hand.

The first known piece of printing was from a woodblock dated 1423. After that, words were sometimes engraved on the block with a picture. This was not printing with a press, but by a rubbing process such as children use when they put a coin under a paper and rub over it with a pencil to get an impression. Later, a very simple kind of press was invented which did indeed print from pressure. The genius of the pioneering Gutenberg was not expressed in the invention of movable type or the press. His was the faculty of synthesis. He gathered up the bits and pieces already available, and added to them the factors that then made printing possible. He had been impressed with a vision of tools which would release the mind of man and create a new civilisation, and he made the vision a physical fact.

As Gutenberg worked, hundreds of monks were at work in their scriptoriums, in silent groups of twenty to thirty, while one man read the manuscript they were reproducing. Elsewhere professional calligraphers worked on secular books of scholarship, producing a few expensive books for those who could afford to buy them, while thousands with questing minds, resisting authoritarianism and hungry for books, went unsatisfied.

Gutenberg worked for at least twenty years to create the needed tools. The fact that he was a goldsmith was probably the reason he could both design and cast the movable letters which had to be produced in precise proportions of height and girth, so that they could be aligned. In order to align them, Gutenberg had to invent the composing stick, still a printer's indispensable tool. Then he had to invent a means of keeping all these small pieces of metal firmly in place in formes that could be put into the press. Gutenberg's type was tied together with brass wire.

Nobody knows just where he was during the period 1444-49. Apparently he was printing small items, for there survives part of a calendar for the year 1448. The inventive work was time-consuming, expensive and profitless. He was constantly in debt and his creditors were impatient. Perhaps others had sensed the vision, but had failed in courage and will-power. Never before had the man,

the circumstances, the bits and pieces, and the moment in time all come together.

At this time Gutenberg was financed by a wealthy goldsmith of Mainz, Johann Fust. Then a third man comes into the picture. He was Peter Schoeffer, who had graduated from the University of Paris and was working as a clerk there. Paris was the centre of a vast book industry. Many calligraphers, rubricators, illuminators and bookbinders were employed. Perhaps Peter was in this industry. Presently we find Peter working for Gutenberg in his printing shop; next Peter, having learned to be a printer, became a partner of Fust. Finally Fust married him to his daughter, Christina, to keep such a valuable key man in the family.

Perseverance

Apparently by 1450 Gutenberg had perfected the process. He had solved the technical problem of developing a type that would fit into any possible combination so snugly and perfectly that it could be impressed evenly, after inking, on a sheet of vellum or paper. At this point Fust foreclosed the mortgages, and with Peter Schoeffer, took over the shop. It is believed that the Gutenberg Bible was already in the course of printing. Gutenberg opened another shop and began all over again, by the end of 1454.

The first firm act about the printing of this Bible is due to the Vicar of St Stephen's Church in Mainz, Henrich Cremer, writing into the magnificent two volume book the fact that on August 24, 1456, the rubrication and the binding of his bible were then complete. It bears nowhere in it a name to identify the printer.

The misfortunes of Gutenberg were doubtless unavoidable to the launching of the great new discovery. Printing the Bible was an enormous enterprise. It required six presses and a host of workmen. Gutenberg was penniless, and Fust was ruthless. Schoeffer had technical knowledge and administrative ability. After the death of Gutenberg and Fust, Schoeffer became a famous publisher, and his son carried on his tradition for fine and beautifully designed books.

Another tragedy completed the impulse which established printing quickly all over Europe. The Pope appointed a new Archbishop of Mainz. He had to lay siege to the city and then sack it, to gain control of his see. Then he expelled all men capable of bearing arms. These included, of course, all the typesetters and printers. Since the quickest way to travel was by water, they scattered up and down the Rhine and into its tributaries. They reached the great cities of Europe, skilled in the new art, and doubtless carrying their precious type with them. Some of them became itinerant printers and must have reached the smaller and more remote cities and even the reform groups who were then making way for the Reformation.

Before the end of the century, almost every city in Europe had its printing shop, and there were thirty thousand editions of books, of which twenty-five thousand have been identified and described. In his lifetime, Gutenberg saw the manufacture of paper established all over Europe.

But Gutenberg himself, defrauded of the fruits of his genius, became a pensioner of the Archbishop of Mainz and continued to experiment with printing. He died in 1468. Meantime claims were made that other men had invented printing.

It is only within very recent years that Gutenberg was vindicated. Who knows but what he came back to put the record straight? This is the story of another man who designed type. Otto Hupp was born in Düsseldorf in 1859. He was educated in a school for design, and became a type designer. He haunted old bookshops and became a collector, in order to study the history of type designs. When he was twenty-one, he found in a Constance bookshop an old missal. His means were small, and from time to time he sold books in order to buy those of more importance to him. About 1895 he decided to sell the Constance missal, and, in order to have some strong selling points, he re-examined it carefully. He made the remarkable discovery that the type was of a more primitive character than that in the Gutenberg Bible, and lacked the refinement which brought the type closer into integration, saved space and

improved the page. Also the inking and printing were more experimental, and the capitals were filled in by hand. He was well equipped to evaluate the evidence, and he realised that the missal was by Gutenberg, older than the Bible, and belonged to the years when he was practising his art alone. Hupp published his findings and fought scholars and collectors who resented the claims, until he was nearly ninety. Two more copies of the missal turned up. A few years ago, the Morgan Library in New York paid \$100,000 for a copy and proclaimed it the earliest printed book.

But the significance of Gutenberg's work lies elsewhere. His work opened the flood-gates of modern thought. The printed page, in spite of language barriers, has been the means of communication between all races, nations and societies. The modern world could not exist without the printing press. Europe was an underdeveloped country, the mass of its people poor, ignorant, enslaved as serfs for a thousand years, cut off from the great cultures of the Orient. Now European life was irrigated by the printed word, and the latent powers of the modern mind put down roots and grew into fruition. It was a significant factor in the great Plan of the Hierarchy.

For Study Groups

Back copies of the *Beacon* are available.

For study groups, to give to interested friends, or for other similar purposes, reasonable quantities will be supplied free of charge.

Write to our London or New York office.

The Influence of Cosmic Forces

by William B. Gutman, M.D.

How can we best take advantage of the cosmic energies which flow so profusely around us? We should learn their rhythms and adjust ourselves to their recurrent cycles at all levels.

THE one fundamental fact common with all natural phenomena, is their appearance in cycles. This is expressed in the wave character of all energies, the cycle of day and night and of seasons, so important in regard to all life functions, the cycles of ebb and tide, which involve the earth crust as well, and many more physical phenomena obeying the basic law of cycles.

Above-mentioned cycles are already connecting human life with cosmic processes, since they are the expression of cosmic, stellar forces. A cyclic form of appearance is also characteristic of all phenomena of the body. Besides the cycle of sleep and waking, practically all physiological processes occur in cycles. Heart action, respiration, intestinal function, blood pressure, body temperature are of cyclic nature. The liver has its specific cycle of function, the biochemical processes, as for instance blood-sugar regulations, follow a specific cycle during day and night. The cause of these cycles is obviously the equally cyclic function of the autonomous nerve centres which govern the physiological processes.

Astrology may well be called the oldest science of cycles, and it should be not surprising if the common denominator of cycle would link up astrological knowledge with the knowledge of human life, considering that already a number of cyclic occurrences on earth have their causation in cosmic processes.

Quite obviously scientific investigation has turned first towards the more immediate stellar forces of sun and moon. As far as the latter is concerned, more recent research of Ravitz from the University of Pennsylvania has furnished scientific proof for the age-old belief in the influence of the moon on man. He found periodical changes in the electric output of humans and animals, following the moon cycles, increase of emotional excitability at the time of new and full moon. Such observations were registered in psychiatric wards with a regularity which allowed predictions of emotional outbreaks or increase in epileptic attacks. Burr, of Yale University, found a jump in voltage output and speed of growth in trees at full and new moon. Moon activity, however, depends to a great extent on the sun, since the full moon surface reflects earthwards more electrons that stream from the sun.

The sun has been studied in its effect on health and disease, particularly in regard to the cyclic increase of sun spots, and data have been collected which point to the direct connection of increased sun spot activity and the occurrence of embolism. Duell, in Germany, found, upon investigating 180,000 cases, an increase in the death rate at the time of great sun spot activity. Sun spot activity causes magnetic storms and electronic showers bursting on the earth atmosphere. These, in turn, change the ionisation of the atmosphere and the air we breathe. It is known for quite some time that the prevalence of positive ions in the air has a generally depressing effect, whereas prevalence of negative ions stimulates and has a generally vitalising effect. Since, as has been pointed out by S. Chapman, the earth is actually still within the sun's atmosphere, it can be realised that the changes in the atmosphere of the sun, particularly obvious during sun spot activity, have via air ionisation a most potent influence on the human body.

If we go further into cosmic space, we meet planetary influences, and here it is particularly Nelson's discovery of the influence of planetary positions in relation to the sun, influencing the transmission of radio waves, which paves the way for an understanding of the planetary forces on man. Interference with radio reception has to do with change of ionisation in the upper atmosphere, and the latter, as we have seen already, has a great influence on human well-being. On the basis of Nelson's findings and our present-day knowledge of the physics of the sun and its influence on the human, we might propound the theory that fundamentally all planetary influences, at least to a great extent, reach the earth and man mainly via the sun, which has been always regarded as the centre of life, without which no life on earth is possible. This accords well with astrological theory where the sun represents the basic vitality, but has otherwise, in contrast to the detailed and specific characterisation of the planets, strangely no characterisation of its own, assuming merely the character of its zodiacal sign. This would confirm from the side of astrological experience, our assumption that the sun is the great transmitter of the planetary energies of the solar system.

Reprinted from *In Search*, published by Astrological Research Associates, New York City, by permission of the Editor.

BOOKS AND PUBLICATIONS

Science Ponders Religion. Edited by Harlow Shapley, Harvard University. \$5.00. Appleton-Century-Crofts, Inc., New York.

In spite of the uproar and the long and bitter feud between science and religion which were consequent upon the publication of Darwin's *Origin of Species*, a hundred years ago — plus two — the writing by scientists of this book we are here considering, and its publication, at some time, were inevitable from the beginning of time. The eventual arrival at the same goal by the scientist and the so-called religious authority has eternally been bound to eventuate; providing, of course, that each lived up to the strict rules of integrity to which they subscribe. 'There is no religion higher than Truth,' which is the pursuit of both; hence both must arrive at the one goal, in the fulfilment of time.

That only a century has elapsed bears silent witness to the speed-up throughout the cosmos of which the esoteric student is well aware. In his 'Creation and Evolution' chapter, Dr Kirtley Mather (Harvard University) emphasises this time element especially. 'To an extent unequalled in any other period of equal length, reasoning minds have found response in a rational universe . . . The unprecedented progress toward valid understanding of the nature of the world, and of man, has not been confined to the physical, biological and social sciences; it also appears in the thinking of large numbers of theologians.'

Because the world is so full of a number of things, a great deal of vast importance is bound to elude even the most diligent and watchful observer. The Star Island Group, which has resulted in the forming of the 'Institute of Religion in an Age of Science' (IRAS) is an outstanding example. This group consists of laymen, clergymen of various denominations and scientists from many fields and disciplines — some two hundred or more in all — who have come together in recent years on Star Island, one of the Isles of Shoals, off the New England coast, for a summer week-long meeting, to 'ponder on the inborn nature of man, his goals, and the types and justification of his various beliefs'.

Some of them put their thoughts on paper, and it is from these essays or dissertations — essay is the better word — that eighteen have been selected by Dr Shapley to make up this book. Actually the Star Island Group had, at its inception, the support of several Boston clergymen who had become concerned with the possible influence of the scientific method and scientific discoveries on formal religion. This concern led to their inviting a number of leading scientists to Star Island for discussion of these matters, and they tell us that they were somewhat surprised when these scientists promptly accepted; for this acceptance revealed a tolerance in the scientific world which they had not realised.

Tempting to extensive quotation as is every page of *Science Ponders Religion*, it is not possible, of course, to indulge temptation in the brief space of this review.

But an exception or two is a must, notably at the point where ethics enter the problem. Shapley for instance says: 'We need an ethical system suitable for now — for this atomic age — rather than for the human society two thousand years ago. Cautiously we must modernise, but certainly.'

While Harvard's Henry A. Murray evaluates the entire matter of the book thus: "'Religion in the age of science.'" It should be opposite . . . as I see it, this relationship is the reverse of what it should be . . . the sphere of religion is superordinate to that of science . . . I am not thinking of any great religion as it now stands. I am dreaming of certain dawning possibilities, of a religion that is compatible with science and understands its aim and destiny.'

And just one more. Ian Barbour of Carleton College, dealing with the 'Methods of Science and Religion' concludes that 'today, as never before, both forces are essential to man's fulfilment and civilisation's programme. For science holds in one hand untold promise of health, leisure, prosperity and knowledge; in the other hand she holds devastating powers of destruction and the exploitation of persons. Whether the power of science contributes to good or evil depends on man's goals, values and motives, which are central concerns of religion. Understanding the relation of science and religion is no longer an interesting speculation for philosophers only, but a practical necessity, perhaps even for the survival of civilisation.'

GRACE TABOR

Language of the Self by Frithjof Schuon. Ganesh & Co. (Madras) Private, Ltd, Madras, India. Rs. 15.00.

This is a fine collection of essays on the tradition, philosophy and religious art of India primarily, although a wide range of other areas are also touched upon.

The basic theme of the essays is the endeavour to link together all religions and faiths in the world, and to indicate the unifying current of similar thinking underlying them all.

Among the essays a few stand out as of particular interest, such as the essay on Vedanta in which the following lines may be expected to stimulate further thinking in many readers:

'If Christianity were not the religion of the West and if the twofold nature of Christ were not a dogma, no doubt those Western philosophers, who look for contradictions in the Vedanta, would declare the two natures of Christ to be 'incompatible' and would describe this dogma as an intellectual 'setback'; and they would speak in the same way of the Trinity.'

In this essay, too, we are given a lucid discussion of the enigma of Sri Ramakrishna Paramahansa and Swami Vivekananda, which throws much unbiased

light onto the great importance of these two giants in the religious field.

Another essay that may be said to be of special interest is one called: *'The Sacred Pipe of the Red Indians'*, in which the author deals with the traditions of the Red Indians, both spiritual and ritual, typified by the sacred pipe as an instrument of ritual around which centres their spiritual and social life.

Most inspiring and thought-provoking of them all is perhaps the essay *'Gnosis, Language of the Self,'* in which M. Schuon sketches an outline for understanding the self and the difference between as well as the relationship between that self, Christ and God. In this chapter too M. Schuon indicates the difference between the way of the Bhakta and the Jnani, or as it may also be said, between the way of the mystic and the way of the occultist:

'God is 'Light' before He is 'Heat,' if it may be so expressed; gnosis precedes love, or rather, love follows gnosis, since the latter includes love after its own fashion, whereas love is no other than the bliss that has come forth from gnosis.'

BENT HANSEN

The Transformation of Society by Francis Merchant. Bruce Humphries, \$3.75.

The man in the street finds himself beset by bewildering problems dealing with bread and butter, economics, world peace, religious values, psychological disturbances and political chicanery. Dr Merchant sheds light on these subjects. He calls for radical changes. He points to the need for the transformation of society. Groups of people who have been trained to think in broader terms, he believes, hold the future of civilisation in their hands.

Dictionary of All Scriptures and Myths by G. A. Gaskell. The Julian Press, Inc., \$15.00, 842 pp.

Long out of print, this classic reference guide to more than 5,000 words and phrases of the Sacred Language, is again available. This is a complete, authoritative dictionary on the symbolism and terms of the world religions, and the myths and legends of many lands.

Books by

Alice A. Bailey

New indexed editions of the following titles are now available:

| | U.S.A. Dollars | Sterling |
|--|----------------------------|---------------------------|
| A TREATISE ON THE SEVEN RAYS VOL. II Esoteric Psychology | \$8.00 plus .19 postage | 60/- plus 1/10 postage |
| A TREATISE ON THE SEVEN RAYS VOL. IV Esoteric Healing | \$8.00 plus .19 postage | 55/- plus 1/10 postage |
| THE DESTINY OF NATIONS | \$2.50 plus .14 postage | 18/6 plus 1/- postage |
| FROM INTELLECT TO INTUITION | \$3.50 plus .14 postage | 22/6 plus 1/1 postage |

Destiny of the Heart

The regal spirit knows true service. The man who is striving for the realisation of truth delves into the most basic essence of life. Without this manifestation of delving it is impossible to know the essence of all life. So much indispensable self-control must be manifested in order for man to acquire the necessary humaneness. And so many energies will be manifested before the spirit of man will find its true destination!

Of all the subtle energies the most receptive is the energy arising from the heart. The current which is united with the fire of space must have radiation from the heart. This concept is deeper and broader than is customarily thought. In speaking about the heart current, it is needful to think about its creative power, for, indeed, when a thought has been felt deeply, it can create. Actually, nothing compulsory can replace the fiery tremor of the heart. On the path to the 'fiery world' let us strive for this palpitation which opens the gates to all attainments.

FIERY WORLD, Vol. 111, verses 157 & 155.
Published by Agni Yoga Society, New York.